world of compelling reason. When, then, such an argument produces conviction which, in turn, leads on to appropriate and successful action, how can any rational being doubt that we have here a case of causation in the psychical sphere, of an effective process of thinking in which spatial relations play no essential part? Such reflections should enable any biologist to find himself in agreement with C. G. Jung when, in his last book he writes: ' It is an almost ridiculous prejudice to assume that existence can only be physical.'

Having freed ourselves in this way of the common prejudices (traditional in modern science) in exclusive favour of matter, of spatial relations, and of mechanical causation, we went on in the third chapter to review certain speculative suggestions which propose to solve or at least illumine the riddle of life, by assuming that living beings owe their distinctive properties either to the operation within them of some physical energy of a quite peculiar kind, a kind unknown in the inorganic world ; or to some quasi-matter, to the inclusion in their composition of substance allied to matter but different from it in essential respects, perhaps in respect of sub-atomic structure.

The former suggestion we repudiated as illegitimate, an illegitimate hypostatizing of an abstraction, energy. The suggestions of the second kind we found no reasons of principle to reject; the way is open to recognize that there may well be some peculiarities of that kind in

living things. But none of the suggestions actually made can do more than lessen somewhat some of the difficulties of the materialistic view ; they leave unilluminated most of the major problems that prove recalcitrant to every